Binet, Jacques. Budgets Familieux des Planteurs de Cacao au Cameroun. Office de la Recherche Scientifique et Technique Outre Mer. L'Homme d'Outre-Mer, Vol. 3. Paris, 1956.

Pp. 154; ill.

[This source gives an up to date picture of the economics of Fang (Bulu) households in the Cameroons area. Some ethnographic detail is also included. --Analyst]

Heepe, M. Jaunde-Texte von Karl Atangana und Paul Messi, nebst Experimentalphonetischen Untersuchungen über die Tonhöhen im Jaunde und einer Einführung in die Jaunde-Sprache. Abhandlungen des Hamburgischen Kolonialinstituts, Reihe B: Völkerkund, Kultergeschichte, und Sprachen, Band 14. Hamburg: L. Friedererecksen & Co., 1919.

Pp. xvi, 325

Yale: Fys J327 +H36

[This source consists mainly of texts obtained from Yaunde Fang participating in a seminar on colonial speech - principally from Karl Atangana, a high chief, and from Paul Messi. Included are investigations of Fang tonal levels, an introduction to Yaunde grammar, and the various texts. --Analyst]

Largeau, V. Encyclopédie Pahouine [Pahouin Encyclopedia] Paris: E. Leroux, 1901.

Pp. 697

[The definitions in this dictionary are often lengthy and filled with information on specific elements of native beliefs, customs, folklore, and material culture. However, most of the elements of Pahouin (Fang) culture covered by Largeau have been described by later workers. The source has not therefore been processed for the Fang file.--Analyst]

Panyella, Augusto and Jorge Sabater. Los Cuatros Grados de la Familia on los Fang de la Guinea Española, Camerones y Gabon [The Four Social Groupings of the Fang of Spanish Guinea, Cameroons and Gabon]. Archivos del Instituto des Estudios Africanos, Vol. 9, No. 40, pp. 7-18. Madrid, 1957.

[The following is taken from Vol. 9, Abstract 65, of African Abstracts, January 1958. The four social groupings below the clan (ayong) are, in decreasing order, the maximal lineage (etunga-bot), the lineage (ayom-bot), the extended family (nvogo-bot) and the family (nda-bot). Baumann's statement, that the only political and social unit among the Fang is the agon (ayong, clan) composed of family units or groups, must be refuted. The Fang clan and family is exogamous and patrilineal. Each of the social groupings is given the name of a person who is regarded as its founder. The family has little judicial authority. The extended family occupies its own section of the village, with its chief and meeting-house. The lineage is made up of a number of extended families, socially and territorially unified. The maximal lineage is the highest social grouping, consisting of all those lineages which acknowledge descent from a common ancestor, who is the eponymous ancestor of the whole group. The Fang village consists of exogamous patrilineal clans and polygynous families. -- Analyst]

Trujeda, Luis. La Superación de los Círculos de Consanguinidad [The Extension of the Circles of Consanguinity]. Africa, Vol. 3, No. 29, pp. 55-57. Madrid, 1944.

[The following is an abstract by J. Cola Alberich, taken from African Abstracts, Vol. 9, Abstract 558.

"Fang society is crossed by a network of associations which links its members independently of the natural blood tie, forming an extension of this. Its characteristics are: the attainment of a desired end; the widening of the ambit of the natural circles of social life, embracing members of the etunga and adyon, including enemies; the importance of secrecy and the existence of a mysterious power linked to the association. This power can be the personification of some natural phenomenon, the spirit of a dead person, or an anthropomorphically conceived being. The secret association forms a closed circle and is a true hierarchy, consisting of graduated stages of initiation. Elevation to a grade requires the undergoing of certain ritual ordeals."--Analyst]

Trujeda, Luis. Sociologia Pamue: La Norma Consuetudinaria [Fang Social Organization: The Customary Pattern]. Africa, Vol. 3, Nos. 31/32, pp. 115-117. Madrid, 1944.

[The following is an abstract by J. Cola Alberich, taken from African Abstrcts, Vol. 9, Abstract 559.

"The Negro does not feel himself to be fundamentally independent. Law is established by custom, whether for members of the etunga, adyon, secret association, or groups linked by a pact. The pattern is shown in a negative aspect in the form of prohibitions (eki), some applying to all members of the group, others to certain persons only. This pattern is often confused, the existence of contradictory authorities being common."--Analyst]